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VOL. XI.]

SEPTEMBER, 1835.

[No. 9.

CAILLIE'S TRAVELS IN AFRICA.

[CONCLUDED FROM PAGE 237.]

AT length, after being ill for four months, our traveller was so far restored to health, as to be able to commence his journey to Jenne, January 9th, 1828, where he arrived in March following. According to his account, this town is about two miles and a half in circumference; is surrounded by a very ill constructed earth wall, about ten feet high, and fourteen inches thick; has several small gates; and its houses, which are as large as those of European villages, are built of bricks dried in the sun. The greater part of them have only one story; they are all terraced, have no windows externally, and the apartments receive no air except from an inner court. The inhabitants of Jenne are Mohammedans, and its population includes a number of resident strangers, as Mandingoes, Foulahs, Bambaras, and Moors. They speak the languages peculiar to their respective countries, besides a general dialect called *Kissour*, which is the language currently adopted as far as Timbuctoo. The number of the inhabitants may be computed at 8 or 10 thousand. The town he describes to be full of bustle and animation, and as if it were the principal commercial town of Central Africa. In going round the market, he observed some shops pretty well stocked with European commodities, selling, of course, at a very high price. Among them were a great variety of cotton goods, apparently of English manufacture, and some French muskets.

On the 23rd of March, M. Caillie embarked in a canoe which, he says, "might be of twelve or fifteen tons burthen," and about ten miles from Jenne, reached the Dhioliba. On the day following, he was transferred to the "great canoe" which was to convey him to Timbuctoo. He found it covered with mats; laden with rice, millet, cotton, honey, vegetable butter, and other productions of the country; apparently fragile; having its planks joined with cords; and of

about 60 tons burthen. After sundry adventures, he arrived, on the 20th of April, at Timbuctoo.

"I now," he says, "saw this capital of the Soudan, to reach which had so long been the object of my wishes. On entering this mysterious city, which is an object of curiosity and research to the civilized nations of Europe, I experienced an indescribable satisfaction. I never before felt a similar emotion and my transport was extreme. I was obliged, however, to restrain my feelings, and to God alone did I confide my joy. With what gratitude did I return thanks to Heaven, for the happy result which attended my enterprise! How many grateful thanksgivings did I pour forth for the protection which God had vouchsafed to me, amidst obstacles and dangers which appeared insurmountable! This duty being ended, I looked around and found that the sight before me, did not answer my expectations. I had formed a totally different idea of the grandeur and wealth of Timbuctoo. The city presented, at first view, nothing but a mass of ill-looking houses, built of earth. Nothing was to be seen in all directions but immense plains of quicksand of a yellowish white colour. The sky was a pale red as far as the horizon: all nature wore a dreary aspect, and the most profound silence prevailed; not even the warbling of a bird was to be heard. Still, though I cannot account for the impression, there was something imposing in the aspect of a great city, raised in the midst of sands, and the difficulties surmounted by its founders, cannot fail to excite admiration."—Vol. 2, p. 49.

This animated *Eureka* is, on the whole, a far less violent outburst of rejoicing than might have been expected. M. Caillie had attained the goal of his earthly ambition: He had done what all before him had failed to achieve,—he had reached Timbuctoo, the "MYSTERIOUS CITY," of which the very existence had so long been the tennis ball of history and fable: He had mortified Sir Neil Campbell and the British Government, by snatching from Major Laing "the glory of first arriving at Timbuctoo:" He had secured that glory to France, whom he affectionately regards as its most suitable possessor: And he had proved his title to the Parisian premium, which he had internally vowed that he would obtain, "dead or alive."*

It is a little remarkable that of the 1000 pages of M. Caillie's work, less than 40 should be devoted to this object of his early, unwavering and romantic attachment; and that in performing a four years' journey of more than 4000 miles in extent, he should have remained but *fourteen days* at the city of his heart. The following summary (from the Foreign Quarterly Review, Vol. 6, p. 112) contains, in substance, his description of it:

"The spectacle before me did not answer my expectations: at first sight it presents but a heap of houses badly built of earth—it is neither so large nor so well peopled as I expected: its commerce is less considerable than is stated by public report: a great concourse of strangers coming from every part of Soudan is not seen here as at Jenne. I met in the streets only the camels coming from Cabra.—The city is inhabited by negroes of the Kissour nation; they form the principal population—many Moors are established here for commercial purposes. They have much influence over the natives: nevertheless the king or governor, with whom he had an interview, is a negro—is named Osman—is much respected by his subjects—his dignity is hereditary—his eldest son should succeed him. The city may be three miles in circumference; its form is a sort of triangle—the houses are large, not lofty, and have only a ground floor; in some a small room is raised above the entrance; they are built of round bricks rolled in the hand and dried in the sun; the walls resemble in height those of Jenne. The streets are clean and sufficiently broad for three horsemen to pass abreast; both within and without the

* See Vol. 1, p. 145.

city are many straw huts, almost round like those of the Foulah shepherds. There are seven mosques;—in another place he says eight,—of which two are large, each surmounted with a brick tower. The city is without any walls—open on all sides, and may contain 10 or 12,000 inhabitants, including the Moors. All the native inhabitants of Timbuctoo are zealous Mohammedans. The commerce of this place is much restrained by the neighborhood of the Touarics, a warlike nation, which renders tributary the inhabitants of this city. The western part of the great western mosque appears very ancient."

We subjoin, from the work just cited, the following data concerning Timbuctoo, collected and arranged by Mr. James Graberg de Hemso, the Swedish Consul at Tripoli:

1. The population of Timbuctoo cannot exceed 100,000 souls. Abd-es-Salam Sciabini, in his account published a few years since by Mr. Gray Jackson, does not allow more than 50,000, which other and more modern estimates reduce to much less. A merchant scheik of Gadamis, who had performed several journeys to that mysterious city, in which he possesses some houses, wives, and slaves, and sometimes has been resident for a year, positively assured Mr. de Hemso, that it was not more populous than Tripoli. But the latter is convinced that he alluded only to the native and fixed population, while the highest numbers will refer to the period of the arrival of the caravans from every country of Africa in this celebrated emporium.

2. The Government of Timbuctoo was independent, and in the hands of native pagan negroes before its recent conquest by the Falatahs, a new and warlike nation, who are making a conspicuous figure in Central Africa under their Sultan Bello, whose father Danfodio laid the foundation of their empire. When Sciabini travelled some forty years ago, he found Timbuctoo dependent upon Houssa, after which it was subject to the king of Bambara.

3. The Joliba, or Nile of the Negroes, does not pass close to Timbuctoo. The celebrated traveller, Ibnu Batuta, had settled this point at the beginning of the 14th century. There is another river that runs near the city and falls into the Joliba, which is called by the natives *Guin*.

4. Timbuctoo is not surrounded with walls, and never had any. The houses have only one floor, and are built without any attention to regularity or external appearance. Some Moors, who had remained a long time at Timbuctoo, wishing to give an idea of it to M. Lesseps, now Consul General of France in Tunis, significantly said, "take a heap of cabins in your hand—cast them into the air—let them fall upon the ground, and you will see Timbuctoo." The Mohammedans inhabit a particular suburb, and are not permitted to establish themselves within the city.

5. The dominant religion at Timbuctoo, a few years back, was paganism: it seems improbable that the Falatahs should have altogether substituted Mohammedanism in its place.

6. The women of Timbuctoo are in general very handsome, and appear to enjoy great liberty. Abd-es-Salam-Sciabini assures us of it, and the scheik of Gadamis has frequently corroborated it to me.

7. From the, in such cases, paramount authority of the *Quarterly Review*, from an official paper and a letter of Major Laing, contained in the number for April, we learn that Calva (the port) is five miles distant from the city, which is four miles in circumference, and that a personage named Osman is "lieutenant-governor for Sultan Ahmad Ben Mohammed Labo, the lord and sovereign of all those countries," who is a Falatah and in alliance with, or dependence upon, Sultan Bello.

M. Caillie gives sundry particulars which he had taken pains to collect at Timbuctoo, of the death of the lamented Major Laing, which, however, are inconsistent, in many respects, with other accounts generally relied on.

Our author left Timbuctoo on the 4th of May, 1828, with a caravan of 600 camels, to cross the Great Desert of Sahara, and on the 9th, reached El Arawan, another commercial entrepot. The arrival of the travellers was greeted by the howling of dogs, a circumstance

which reminded M. Caillie that he had seen none at Timbuctoo.—On the 19th, they proceeded on their journey with a caravan of 1400 camels, “laden with the various productions of the Soudan; as gold, slaves, ivory, gum, ostrich feathers, and cloth in the piece and made into dresses.” At a farther stage of their progress, they came to some deep wells filled with brackish water.

“Here our caravan stopped and took a hearty draught, for we were now about to enter upon a part of the desert where we should find no water for the space of eight days. In the midst of these vast deserts, the wells of Mourat, surrounded by fourteen hundred camels, and by the four hundred men of our caravan, who were crowded round them, presented the moving picture of a populous town; it was a perfect tumult of men and beasts. On one side were camels laden with ivory, gum, and bales of goods of all sorts; on the other, camels carrying on their backs negroes, men, women and children, who were on their way to be sold at the Morocco market; and further on, men prostrate on the ground, invoking the prophet. * * * *

“A boundless horizon was already expanded before us, and we could distinguish nothing but an immense plain of shining sand, and over it a burning sky. At this sight the camels uttered long moans, the slaves became sullen and silent, and, with their eyes turned towards heaven, they appeared to be tortured with regret for the loss of their country, and with the recollection of the verdant plains from which avarice and cruelty had snatched them.”—Vol. 2, p. 106, 107.

On the 5th of June, the travellers halted near the wells of Amoul-Gragim, of which the depth is only seven or eight feet, and the water muddy and salt.

“This night seemed cooler than those which had preceded it: my rest was disturbed by the appearance of a serpent, which suddenly awoke me, and had nearly reached my head when I perceived it. I rose in haste; the reptile was alarmed by the noise I made, and returned immediately to its hole, which was not far distant; this serpent was five feet and a half long, and as thick as the thigh of a boy twelve years old. The idea of so unpleasant a neighbour banished sleep for the remainder of the night: my travelling companions also experienced similar visits, and appeared no less dismayed by them than myself.

“The whole of the 6th was employed in watering our camels; we procured for them stalks of *hedysarum-alhagi*, and branches of the tamarisk, which grows on the plain at some distance from the wells: these were quickly devoured. This night we lay down as on the preceding, and I was again annoyed with the sight of enormous serpents.”—Vol. 2, p. 131, 2.

During their subsequent progress, they came up to several wells.—On the 23rd they reached the Tafilet country, a small district, forming part of the dominions of the Emperor of Morocco, who maintains a Governor at the town of Ressant. The soil of the Tafilet is good, its agriculture flourishing, and its commerce considerable. The Jews appear to be in the same depressed condition as that of their ancestors in the feudal times of Europe:

“The Jews of Tafilet are excessively dirty, and always go barefoot, perhaps to avoid the inconvenience of frequently taking off their sandals, which they are compelled to do in passing before a mosque or the door of a sherif. They are clothed in a shabby coussabe, and a very dirty white cloak, of little more value, which passes under the left arm, and is fastened over the right shoulder. They shave their heads after the example of the Moors, but leave a tuft of hair which falls over the forehead. Some are pedlars, others artizans; they manufacture shoes and mats from palm-leaves; some of them also are blacksmiths. They lend their money upon usury to the merchants trading in the Soudan, whither they never go themselves. Their only visible fortune consists in their houses, but they often take lands as a guarantee for the money which they lend. Money is always plentiful with the Jews: yet they affect the utmost poverty; because the Moors, who ascribe to

them greater riches than they really possess, often persecute them for the purpose of extorting their gold : besides which, they not only pay tribute to the emperor and his agents, but are moreover harassed by the Berbers."—Vol. 2, p. 189.

On the 12th of August M. Caillie arrived at Fez, formerly the capital of the empire of Morocco, where he remained till the 14th, when he proceeded to Mequinez. On the 18th, he reached the port of Rabat, and on the 7th of September arrived at Tangier, where he was kindly received by M. Delaporte, the French Vice Consul. On the 28th, he set sail in one of the royal French sloops for Toulon, where he arrived after a very favourable voyage of ten days. While in quarantine, he wrote to M. Jomard, President of the central commission of the Geographical Society, to announce his travels to that gentleman. The Society sent him 500 francs to defray the expense of his journey to Paris :

"Nor was it long," he adds, "before I enjoyed the glorious reward of its merited approbation. The Society applauded my zeal, and awarded to me the recompense promised to the first traveller who should penetrate to the mysterious town of Timbuctoo, and bring from thence his authentic observations. The government graciously received the Society's report upon my travels, and soon bestowed upon me distinguished marks of its munificence and honourable protection.

"But this flattering success raised adversaries against me : some alleged that I had never reached Timbuctoo ; others that I had been shipwrecked on the coast of Barbary, and, having obtained possession of some vague intelligence respecting the interior of the country, had imposed it upon the public for the results of my personal observations. I have been even accused of changing my religion at every station. To this malevolent imputation, I answer : that I externally adopted the forms of the Mahometan worship as the only means of penetrating into the countries through which I have travelled—an achievement which, without this acquiescence, would have been impracticable, except by encountering at every step the hazard of death, and inevitably suffering it at last. I must confess that these unjust attacks have affected me more sensibly than all the hardships, fatigues, and privations, which I have encountered in the interior of Africa."—Vol. 2, p. 223, 4.

On M. Caillie's pretended change of religion, here adverted to, we have before remarked ; but omitted to add his own confirmatory testimony to the correctness of one of our observations. In his preface, p. 5. he says :

"In Africa, especially in those districts occupied by the Foulahs and the Moors, religious hypocrisy in a stranger is the most flagrant of outrages, and it were a hundred times better to pass there for a Christian, than for a false Mahometan ; so that if my mode of travelling had its advantages, which its success has proved, it was also attended with terrible inconveniences. I carried always in my wallet a sentence of death, and how often was that wallet necessarily confided to the hands of enemies ! On my arrival in Paris, the notes, written mostly in pencil, were found so faint and so much effaced by time, my wanderings, and my ill fortune, that it required all the tenacity and the scrupulous fidelity of my memory to restore and reproduce them as the basis of my observations and the materials of my narrative."—Vol. 2, p. v, vi.

Of the suspicions of his authenticity which followed his return, he seems to have felt some misgivings while on his journey. These suspicions, though silenced at Tangier and at Paris, have elsewhere been loudly avowed, but, we think, unjustly, so far as they deny his personal observation of the places which he professes to have visited. To his work are added, by way of appendix, *geographical remarks and inquiries concerning the Travels of M. Caillie in Central Africa*, by M. JOMARD, member of the Institute ; comprising an analysis of the map of the route and the general map of the travels drawn up by the

same: followed by Vocabularies collected by M. Caillie, his daily Itinerary, explanations of the plates, and notes on several points of natural history and geography, concluding with documents and other papers. These documents and papers are, 1. The offer by the Geographical Society at Paris in 1824 of a premium for a journey to Timbuctoo and the Interior of Africa. 2. The Report of the Special Committee appointed to investigate M. Caillie's Travels. 3. Letters from M. Delaporte, M. Caille, M. Jomard, the Presidents and Secretary of the Geographical Society, Mr. John Barrow, M. Martignac, Minister of the Interior, M. Hyde de Neuville, Minister of the Marine, and letters concerning Major Laing.

M. Jomard, who figures so conspicuously in M. Caillie's work, is denounced by English writers as a sort of literary Robin Hood, and a romancer on matters of science. The same objectors urge that M. Caillie's Itinerary must have been drawn up from the map, and that the map could not have been protracted from the bearings given in the Itinerary. As M. Caillie had, avowedly, no astronomical instruments, nor even a watch, and indeed nothing mathematical except two compasses, this objection is plausible; and, aided by the internal evidence of his book, becomes almost irresistible. The true conclusion seems to be, that the scientific portions of the book were manufactured at Paris; but that the places, manners, customs, and other constituents of what is usually called a personal narrative, were actually observed by M. Caillie. One strong presumption in favor of the latter branch of this supposition, is the account which he gives of Timbuctoo. The general expectation in regard to this "mysterious city" was so high that a fabulist would naturally have endeavoured to gratify it, by way of keeping up his own importance with the public.—The most probable motive for disappointing it as sadly as M. Caillie has done, was his determination to tell the truth.

RICHARD LANDER.

Until the present time we have been unable to make room for the following interesting particulars of the death of Richard Lander. The London Literary Gazette, from which they are taken, says "they were collected from an eye-witness, and a party to the contest":—

Richard Lander and his associates entered the Brass river and began ascending it in excellent spirits. With them were two or three negro musicians, who, when the labours of the day were over, cheered their countrymen with their instruments, at the sound of which they danced and sang in company, while the few Englishmen belonging to the party amused themselves with angling on the banks of the stream, in which though not very expert, they were tolerably successful. In this pleasing manner, stemming a strong current by day, and resting from their toil at night, R. Lander and his little band, totally unapprehensive of danger, and unprepared to overcome or meet it, proceeded slowly up the Niger. At some distance from its mouth, and on his way thither, they met King Jacket, a relative of King Boy, and one of the heartless and sullen chiefs who rule over a large tract of marshy country on the banks of the Brass river. This individual was hailed by our travellers, and a present of tobacco and rum was offered him; he accepted it with

a murmur of dissatisfaction, and his eyes sparkled with malignity as he said in his own language, "White man will never reach Eboe this time." This sentence was immediately interpreted to Lander, by a native of the country, a boy, who afterwards bled to death from a wound in the knee; but Lander made light of the matter, and attributed Jack's prophecy, for so it proved, to the petulance and malice of his disposition. Soon, however, he discovered his error, but it was too late to correct it, or evade the danger which threatened him. On ascending as far inland as sixty or seventy miles, the English approached an island, and their progress in the larger canoe was effectually obstructed by the shallowness of the stream.—Amongst the trees and underwood which grew on this island, and on both banks of the river in its vicinity, large ambuscades of the natives had previously been formed; and shortly after the principal canoe had grounded, its unfortunate crew, busily occupied in endeavoring to heave it into deeper water, were saluted with irregular, but heavy and continued discharges of musketry. So great was Lander's confidence in the sincerity and good-will of the natives, that he could not at first believe that the destructive fire, by which he was literally surrounded, was anything more than a mode of salutation they had adopted in honor of his arrival!—But the Kroomen who had leaped into the boat, and who fell wounded by his side, convinced him of his mistake, and plainly discovered to him the fearful nature of the peril into which he had fallen so unexpectedly, and the difficulty he would experience in extricating himself from it. Encouraging his comrades with his voice and gestures, the traveller prepared to defend himself to the last; and a loud and simultaneous shout from his little party assured him that they shared his feelings, and would follow his example. Meanwhile, several of the savages, having come out from their concealment, were brought down by the shots of the English; but Lander, whilst stooping to pick up a cartridge from the bottom of the canoe, was struck near the hip by a musket-ball. The shock made him stagger, but he did not fall; and he continued cheering on his men. Soon finding, however, his ammunition expended, himself seriously wounded, the courage of his Kroomen beginning to droop, and the firing of his assailants, instead of diminishing, become more general than ever, he resolved to attempt getting into the smaller canoe, afloat at a short distance, as the only remaining chance of preserving a single life. For this purpose, abandoning their property, the survivors threw themselves into the stream, and with much difficulty, for the strength of current was incredible, most of them succeeded in accomplishing their object.

No sooner was this observed by the men in ambush, than they started up and rushed out with wild and hideous yells; canoes that had been hidden behind the luxuriant foliage which overhung the river, were, in an instant, pushed out into the middle of the current, and pursued the fugitives with surprising velocity; while numbers of people, with savage antics and furious gesticulations, ran and danced along the beach, uttering loud and starting cries. The Kroomen maintained, on this occasion, the good reputation which their countrymen have deservedly acquired; their lives depended on their energy and skill, and they impelled their slender bark through the water with unrivalled swiftness. The pursuit was kept up for four hours; and poor Lander, without ammunition or any defensive weapons whatever, was exposed to the straggling fire, as well as the insulting mockery of his pursuers. One incident which occurred in the fight deserves to be recorded. A white man named T——, completely overpowered by his fears, refused to fire on the savages who were within a paddle's length of him, but stood up in the canoe with a loaded musket in his hand, beseeching them, by his gestures, to take him prisoner rather than deprive him of his life. While in the act of making this dastardly appeal, a musket-ball from the enemy entered his mouth, and killed him on the spot. The others behaved with the greatest coolness and intrepidity. The fugitives gained on their pursuers; and when they found the chase discontinued altogether, Lander stood up, for the last time, in the canoe, and being seconded by his remaining associates, he waved his hat and gave a last cheer in sight of his adversaries. He then became sick and faint from loss of blood, and sunk back exhausted in the arms of those who were nearest him. Rallying shortly afterwards, the nature of his wound was communicated to him by Mr. Moore, a young surgeon from England, who had accompanied him up the river, and whose conduct throughout this disastrous affray, was most admirable; the ball could not be extracted, and Lander felt convinced his career would soon be terminated. When the state of excitement to which his feelings had been wrought, gave place to the languor which generally succeeds powerful excitement of any kind, the invalid's wounds pained

him exceedingly, and for several hours afterwards he endured with calmness the most intense suffering. From that time he could neither sit up, nor turn on his couch, nor hold a pen; but while he was proceeding down the river in a manner so melancholy, and so very different from the mode in which he was ascending it only the day before, he could not help indulging in mournful reflections; and he talked much of his wife and children, his friends, his distant home, and his blighted expectations. It was a period of darkness and distress, and sorrow to him; but his natural cheerfulness soon regained its ascendancy over his mind, and freely forgiving all his enemies, he resigned himself into the hands of his Maker, and derived considerable benefit from the consolations of religion. The traveller's arrival at Fernando Po, and the account of his death, have already been made to the public.

Various conjectures have been urged as to the probable cause of this cold-blooded and heartless attack. Some persons imagine that the natives had been stimulated to the perpetration of the disgraceful deed by the Portuguese and South American slave dealers, who have considerable influence in the country, and whose interests would unquestionably decline by the introduction into the interior of British subjects and British manufactures. Others entertain the opinion, that the natives committed the assault in revenge for the loss of one of their towns, which, it is believed, was burnt to the ground by the crew of the Albarka steamer, on her last voyage to Atta; whilst others hazard the conjecture, that the Brass people, perceiving that their lucrative carrying trade between the coast and the inland countries would be annihilated if they suffered the English to trade with the natives of the interior in their own vessels, formed a coalition with the people of Bonny, whose interests would likewise be affected by the new order of things; and that these men, aided by the savages inhabiting the country in the vicinity of the spot where the ruthless and cowardly assault was made, met together, and resolved on the destruction of the unoffending Englishmen.

From what cause soever it originated, this much is certain, that the attack had been premeditated, that the arrangements of the assassins had been made in a methodical and skillful manner, and that Brass and Bonny canoes were engaged in the assault. Those who have had the best means of knowing the character and disposition of the Brass people and their neighbours of Bonny, whose treacherous maneuvering can only be equalled by their insatiable rapacity, consider the last as by far the most probable hypothesis; and believe that king Boy, notwithstanding his affectation of sympathy for the sufferers, and his apparent distress on beholding his friend and benefactor mortally wounded, was nevertheless, at the bottom of the plot, and had exerted his influence to bring that plot to maturity, in conjunction with the malignant wretch who foretold the fatal catastrophe. Boy, having with alacrity joined the party on all former occasions when ascending the river, and having obstinately refused to accompany them on this, strengthens the supposition, that he was well aware of the formidable danger which awaited them, but in which, it is plain, he had no ambition to participate.

EMANCIPATION.—Since the publication of the letters published in the last number of the Repository, (Vol. 11, p. 212) proposing to send manumitted slaves to the Colony, the Society has received several new applications.

A gentleman of Frederick County, Va., under date of June 8th, expresses a wish to send seven manumitted blacks to the Colony, a man, his wife, and five children, the eldest of whom is 14 years old. The man is a good shoemaker, as well as a good farm hand, of perfectly steady habits and good moral character, and able to read, as are all his children, except the youngest.

A gentleman in Decatur, De Kalb County, Georgia, in a letter dated July 2nd, proposes to manumit and send to Liberia eight colored persons.

A colored man in Washington city, D. C., has been manumitted on the condition of his going to Liberia, and has expressed his willingness to go thither.

A gentleman of Richmond, Virginia, in a letter dated July 11, 1835, says:

"I learn that a gentleman of Albemarle, (Mr. Dawson, I believe,) has lately died, having manumitted all his slaves, 50 or 60 in number, and given them \$200 each to fit them out for Liberia. Gen. Blackburn of Bath, has also emancipated about the same number."

THE UNITED STATES AND THE SLAVE TRADE.

The Washington Globe, the official journal of the Federal Government, furnished, on the 27th of June last, the following statement of certain proceedings under the laws of the United States, for suppressing the Slave Trade:

"The laws of the United States, prohibiting the Slave Trade, authorize our armed vessels to act *only* against *citizens* of the United States, or other persons, who fit out, within the jurisdiction of the United States, vessels for the prosecution of that trade, or where an attempt is made to introduce the slaves into the United States, in violation of our laws; but no authority is possessed by the Executive, which would authorize the employment of armed vessels, to co-operate with the vessels of other powers in suppressing this inhuman traffic, if carried on by vessels or subjects of other powers, *without* the jurisdiction of the United States.

"This is clearly shown to have been the understanding of the laws under Mr. Adams's administration, as will be seen by reference to the Annual Report of Mr. Southard, then Secretary of the Navy, addressed to President Adams, on the 27th of November, 1828. In speaking of an occurrence which had happened in the April preceding, he remarks that 'one hundred and twenty-one Africans had been landed within the jurisdiction of the United States, while pursued by an armed schooner in his Britanic Majesty's service, and to which it was not believed that the law of the 3d of March, 1818, or any other acts prohibiting the Slave Trade, applied.'

"The coast of Africa has never been a regular naval station, nor cruising ground.

"It has been customary, for several years past, since the passage of the act of 1819, to send an armed vessel occasionally to the coast of Africa, to give lawful aid and countenance to the settlements there—protect our commerce—and suppress the Slave Trade, as auxiliaries to our squadrons in the West India seas, and on the coast of Brazil, which are constantly exercising a vigilant execution of the laws upon the subject of the Slave Trade, in addition to their other duties.

"It is not known that any armed vessel of the United States was directed to visit the coast of Africa between February, 1827, when the schooner Shark returned from the settlement of Cape Montserado, and the fall of 1830, when the frigate Java was ordered to do so. Two years of this period, it will be observed, was during Mr. Adams's administration.

"In the fall of 1829, sundry liberated Africans were sent to the coast of Liberia, by the Navy Department, under the direction of the President, in conformity to the act of 1819, and were safely delivered to the Agent of the United States on that coast.

In December, 1830, the Secretary of the Navy, in his annual report to the President, communicated the fact that the frigate Java had been ordered to the United States, (from the Mediterranean,) in doing which the commander had been required, in furtherance of the humane policy pursued by the Government, to touch at the settlement at Liberia, and to aid in enforcing the laws which had been enacted for the suppression of the Slave Trade.

"This duty was performed, and Captain Kennedy's report, dated the 11th May, 1831, accompanied the Secretary's next annual report.

"In 1832, the schooner Boxer, commanded by Lieut. Page, visited the same colony on the coast of Africa, under the orders of the Navy Department; and the report of Lieut. Page, dated the 9th of April, 1832, accompanied the annual report of the Secretary of the following December.

"In October, 1832, the schooner Porpoise was specially despatched to that coast in pursuit of a piratical vessel, and after visiting the settlements there, and giving lawful aid in protecting our commerce and citizens, and in suppressing the Slave Trade, joined the United States squadron, in the West Indies, in March, 1833, for regular duty.

"In 1833, the John Adams, Capt. Voorhees, was directed, on her return from the Mediterranean, to visit the Liberia settlement, and coast of Africa, for similar purposes, and reached the United States in February, 1834, after having performed that duty.

"At the present time, a vessel of war, on a foreign station, under special instructions, is directed to visit that coast, and the settlements made on it by different societies in the United States, and to exercise all the authority and power granted by the laws of the United States in the protection of our citizens and commerce, and the suppression of the Slave Trade.

"For many years the Government has employed Agents on that coast for the reception of liberated Africans; and at this time, a number are on their way to Liberia, under an arrangement by the Navy Department for their transportation.

"An armed vessel is also, at the present period, watching the suspected movements of slavers within the waters of the West Indies and Gulf of Mexico; and the laws for the suppression of the Slave Trade, with suitable instructions, form a part of the standing orders to the commanders of all the armed vessels of the United States in commission."

TAUNTON UNION FOR THE RELIEF AND IMPROVEMENT OF THE COLORED RACE.

Our May number gave some account of the Association formed in January last at Boston, under the title of the "American Union for the relief and improvement of the colored race." Another association in the State of Massachusetts, having in view the same object, has since been formed at Taunton. At one of several public meetings, at which the plan of such a Society was discussed, the Rev. Andrew Bigelow, James L. Hodges, Joseph Dixon, Francis Baylies, James Sproat, S. O. Dunbar, H. G. O. Colby, Joseph Le Lord, J. C. Young, Rev. John B. Dods, and Horatio Pratt, were appointed a Committee to embody the views of the meeting, and to report the form of a Constitution.

The Report of this Committee is a brief exposition of the objects proposed, vindicating the sincerity of the declaration contained in the preface, that those who formed it "feel a deep interest in the degraded condition of the population of our country, yet [are] disposed to do nothing in the premises, unwarranted by the obligations which they owe the institutions of the land, or inconsistent with the plain precepts of Christianity." The second article of its Constitution is as follows:

"The object of this Association being the benevolent effort to promote in all suitable and peaceable ways, the intellectual and moral elevation of the colored race; and especially, by collecting and diffusing useful information, and exerting a kind, moral influence, to seek and apply the most judicious and practicable means, for the final extinction of the system of slavery in our land; it will lend its aid and influence to the "American Union," or any other Society, having for its object the same motives and principles of action, by which this Association will be governed."

In animadverting on the scheme of Immediate Abolition; the Committee use the subjoined apposite illustrations:

"Can there be safety, we would not say, benefit, but even the possibility of safety, either for our sacred, time-hallowed institutions, or to the liberated blacks, should they be suffered, *en masse*, or in any great numbers, to approach these institutions in the all-pervading and tremendous name of equal liberty and equal rights? A moment's reflection will convince any one not devoted to a favourite scheme of inconsiderate philanthropy, that those who have never been able to govern themselves and have been brought up under no higher motives than those pe-

culiar to a state of servitude, cannot at a moment and without a fitting education, be capable of self-government, much less, of that of the great Commonwealth.—The Exodus and subsequent history of the Jews under Moses and Aaron at the command of God, as the Bible informs us, is illustrative of this point. These Jews had been slaves in Egypt 430 years, and were brought out of bondage as destined to an inheritance in Canaan. Yet so vile, ignorant and idolatrous were they, that God would not leave them to freedom and self-government. And, after a severe probation of forty years under the moral law, thundered into their ears at Mount Sinai, and camp laws and various disciplinary regulations as preparative to their enjoyment of the promised land, they had not become fit for that great favor, and it was not bestowed. They all, but Caleb and Joshua, died in an ignorance and wickedness so incorrigible, even under the perpetual tuition of wise judges and rulers appointed under the authority of Jehovah, as to be unfit for the blessings and duties of Liberty. Here is a Bible instance, in point, solemnly commending to our regard, the plan of progressive instruction and gradual emancipation. The celebrated Dr. Adam Clarke has this note on the 14th verse of the 2d chap. of Exodus. 'He (Moses) saw that the Israelites were not yet prepared to leave their bondage, and that though God had called him to be their leader, yet his providence had not sufficiently opened the way.' So that, a preparation of mind and morals was requisite for these people, even before their departure from Egypt, and afterwards, a severe discipline and a probation of forty years in the wilderness; and all this proved to be ineffectual. Moses was truly a Colonizationist. We would yield our cordial approval of the generous scheme and efforts of the American Colonization Society, whose benevolence has only been limited, by the want of pecuniary means, and of that universal co-operation, which it earnestly desires and eminently deserves. Comprising as it does nearly all the prominent plans of Christian benevolence of the present age, it moreover, proffers the happiest avenue of escape from danger, both to the master and the liberated slave. Thus considered, it comes to the aid of the cause of gradual emancipation and will readily and comfortably transfer the colored freeman, with his own consent, to the land of his fathers, nay more, to a community of enlightened, industrious, Christian freemen of his own race. Thus may be obviated the objection which has been urged, founded on the dangers apprehended from the emancipation of slaves, who might, in great masses abide, thereafter, in the immediate vicinity of their former masters. Enlarge but the operations of the Society and the general correction of the impolicy and injustice of the system of slavery will be proportionately realized."

The Officers of the Taunton Union, chosen May, 1835, are,

President, Hon. John M. Williams. Vice-Presidents—First, Hon. James L. Hodges,—Second, Hon. Francis Baylies. Corresponding Secretary, Rev. Andrew Bigelow. Recording Secretary, Horatio Pratt, Esq. Treasurer, Hiram M. Barney, Esq. Executive Committee, Mr. Joseph Dixon, James Sproat, Esq. Chas. Richmond, Esq., H. G. O. Colby, Esq., Mr. Thomas C. Brown.

EDUCATION OF COLORED PEOPLE.

The National Intelligencer of July 16, contains the following letter from a colored schoolmaster in Washington to a gentleman of that city:

WASHINGTON CITY, May 29, 1835.

"SIR—You requested me to give you, in writing, an account of the state of society of the people of color in this neighborhood. Also, to state some particulars concerning my school.

"This request I shall endeavor to comply with, so far as my slight acquaintance and knowledge of the society will permit me.

"There are upwards of forty families of free people of color in this neighborhood, together with several families of slaves. I am not prepared however to give you a correct account of the number of inhabitants these families contain. I sup-

pose two-thirds of the above-mentioned families are professing Christians, belonging to different churches. The most of them are sober, respectable and decent, notwithstanding there are some exceptions. Those who have children appear very willing to send them to school—to Sabbath schools in particular—and I am happy that it is in my power to inform you, so far as I have conversed with the people, that the idea of a Sabbath school in this neighborhood meets with the approbation of the people of color in general; and I have not the least doubt, but that you will be successful in your efforts to establish a Sabbath school in this neighborhood.

“With regard to my school, I can say, I have had considerable encouragement. I have at present, forty scholars, boys and girls. The first class consists of five boys, (here follow their names.) The rest of the boys are not classed. The following are their names and the time they have been at school: (g. d.)

“The first and second class of girls are reading and writing; the third and fourth classes are spelling and reading. The first class of boys are reading, writing and ciphering, and the rest spelling and reading.

“Most of the above children were taught entirely by me, with the exception of a few.

“Your humble servant,

E. A.”

RELIGIOUS INSTRUCTION OF SLAVES.

“*The Southern Evangelical Society*,” is the title of a proposed association among the Presbyterians at the South for the propagation of the gospel among the people of color. The Constitution originated in the Synod of North Carolina, and is to go into effect as soon as adopted by the Synod of Virginia, or that of South Carolina and Geo. The voting members of the Society are to be elected by the synods. Honorary members are created by the payment of \$30. All members of synods united with the Society are corresponding members—other corresponding members may be chosen by the voting members. Article 4th of the Constitution provides that “there shall not exist between this Society and any other Society, any connexion whatever, except with a similar Society in the slaveholding States.” Several resolutions follow the Constitution—one of these provides that a presbytery in a slaveholding district of the country, not united with a synod in connexion with the Society, may become a member by its own act. The fifth and sixth resolutions are as follows:

5. *Resolved*, That it be very respectfully and earnestly recommended to all the heads of families in connexion with our congregations, to take up and vigorously prosecute the business of seeking the salvation of the slaves in the way of maintaining and promoting family religion.

6. *Resolved*, That it be enjoined upon all the presbyteries composing this synod to take order at their earliest meeting, to obtain full and correct statistical information as to the number of people of color, in the bounds of our several congregations, the number in actual attendance at our several places of worship, and the number of colored members in our several churches, and make a full report to the synod at its next meeting, and for this purpose, that the clerk of this synod furnish a copy of this resolution to the stated clerk of each Presbytery.

Free Persons of Color in North Carolina.—A popular Convention, elected to revise the Constitution of North Carolina, met at Raleigh the capital of that State, in June last. Among their proceedings, was a full discussion of the policy of extending to free persons of color the right of suffrage under certain restrictions; and their right to vote for members of Assembly was abrogated by a small majority.

A LETTER FROM MR. FRELINGHUYSEN.

In the Appendix to the last Report of the Managers of the New Hampshire Colonization Society, we find the following extract of a letter to the Secretary:

NEWARK, April 22, 1835.

Dear Sir:—I hope the fiercest blasts [of opposition] are expended now.—Should we be mistaken in this, the question for us to decide is a very solemn one, shall we surrender a good cause to the opposition of its adversaries? The essence of their objections is resolved into the point that Colonization is too slow—it is not as rapid as their ardent feelings and desires. The answer is satisfactory to my mind, that it never promised in its Constitution to accomplish *all practicable good*. I am aware that many warmhearted youth and eloquent advocates in the fulness of their zeal have raised its pretensions far higher than it can hold—but its simple object was the *colonization of the free*. Certainly its friends believed that its collateral influences would all be salutary and powerful on slavery in the United States. And they have been so—and are so now. Who that will think soberly can doubt the moral effect of taking (for example) 100 emigrants from the bosom of a slave State, emancipated for the purpose and raising them to freedom on the coast of Africa? Will it not awaken reflections in every slaveholders mind, propitious on the hopes of the slave. It is one means—good and healthful as far as it goes. But it is not the only one. The course of the (now) free States was another means—when Pennsylvania passed a gradual abolition law, New Jersey felt it—Delaware felt it—when these last followed her example, Maryland was shaken.—That example, aided by the Colonization Society, is now powerfully operating on Maryland—and next we see Virginia begins to *move*.—Her heart cannot rest quietly under the dreadful incubus of slavery. The other day in Richmond, her state Colonization Society resolved to raise \$10,000 of the \$100,000, which the American Colonization Society wishes to raise. The venerable Judge Marshall and another, each subscribed \$300, to the object. I consider the West India movement as another agency of hopeful example. We cannot legislate as Great Britain has done—and therefore it is not our duty. But we can open a door for the South, and invite them to improve it. And if every shackle and bond of slavery were broken to-morrow, from Maine to Texas—I should still cherish the Colonization Society as one of the noblest schemes of philanthropy. I fear that I have wandered far out of the line of your letter—I return to say, that I hope you will not only hold your meeting, but be urged by the claims of this much abused enterprise, to cherish it, at this time, with especial regard. It wants friends, in its need—when misguided zeal is assailing it, what will become of it, if the early and steady patrons leave it to the mercy of those who would crush it?

Very respectfully yours,

T. FRELINGHUYSEN.

PROSPECTS OF COLONIZATION.

[From the New Hampshire Observer, July 31.]

The colonization cause never stood on so firm a foundation, and never took as strong hold of the affections as at the present time. There appears in various parts of the country, to be a new spirit rising which augurs immense good to Africa and her sons.

In the States of New York and Pennsylvania, the supporters of the cause came forward with a firmness and deliberation of purpose that is irrepressible. There was a time, in New England, when the cause had received a shock, that threatened its overthrow. Those who were friendly to it held their peace,—because the advocacy of it subjected them to the imputation of abetting slavery; but that season is past and gone: and they now can take the ground of colonizing the free people of color, without being generally considered as advocating the perpetuity of slavery. We doubt whether there has ever been a deeper interest felt, and more

extensively in the community than now. The restoration of a degraded nation to rank and to privilege is a lofty enterprise. The emancipation of two millions from bondage is a worthy object; but this is but a small part of what is contemplated. To raise Africa to liberty and knowledge and religion, is the grand design. And if the chains of every slave were broken this day, that would give a new and more powerful impulse to the Colonization efforts. More than ever would this Society be needed to place the African where he can be free, and where the foot of the oppressor shall not still crush him down. For as long as they remain in this land, they will labor under burthens of sinking weight. By freeing them, we do not confer riches. They are poor. The riches are in the hands of their masters. And the masters will still aim to secure their own interests, as is the practice of mankind. And such will appear to the blacks themselves the obstacle in their way, that they will choose to leave this land. The time will come, we believe, when the Africans will press towards the land of their fathers' sepulchres, faster than the good of the colonies will justify.

[From the Southern Religious Telegraph.]

COLONIZATION.

The articles in the paper of this week, under the head of Colonization, will be read with interest. A new impulse has been recently given to the operations of the Society, and from present indications there is every reason to believe the pledge of \$10,000 for Virginia will be redeemed. Our esteemed friend and brother, Col. Hall, is now successfully prosecuting his agency on behalf of this cause, and we trust wherever he goes he will find a hearty welcome, and receive contributions as liberal as the work in which he is engaged is important. The demand for funds is every day increasing. We understand that within a few days, more than 100 slaves have been liberated in two of the upper counties, and will probably embrace an early opportunity to sail for Africa.

COLONIZATION LEGACIES.

The motion for a re-hearing in the case of Mr. JOSEPH BURR's legacy, mentioned in our March number, (Vol. 11, p. 79) was unanimously overruled by the Supreme Court of Vermont; and the Treasurer of the Colonization Society has since received the amount of the legacy with interest, *six thousand one hundred and one dollars and sixty-one cents*. From this amount is to be deducted the Society's proportion of expenses of suit.

The Treasurer has also received *three hundred and ten dollars and twenty-five cents*, on account of the large legacy left to it in 1832, by the late WILLIAM H. IRELAND, of New Orleans. The smallness of this payment is owing to the previous payment, by agreement between the several beneficiaries under Mr. Ireland's will, of the specific legacies. When the residue of his property shall have been sold, the Society will receive its full share of the testator's bounty.

The subjoined letter, announces another munificent legacy (of *six hundred dollars*) to the Society:

FREDERICK, MARYLAND, Aug. 1st, 1835.

DEAR SIR—By the will of my deceased relative, Mr. Hugh Kennedy, late of Hagerstown, Washington County, a legacy of \$600 has been bequeathed "to the American Colonization Society, to be used in the way that the President and Managers of that Society may think best."

It gives me great pleasure to be the instrument of conveying this donation to, what I have long esteemed, the very first and noblest of all human charities.

You will please draw on me for the legacy. I have taken the liberty of annexing the form of a draft, which will serve as a voucher in my settlement with the Orphan's Court.

I am, sir, very respectfully,
Your obedient servant,

B. PRICE.

JOSEPH GALES, Esq.

AUXILIARY SOCIETIES.

AURORA, CAYUGA COUNTY, N. Y., June 11th, 1835.

To the Editor of the African Repository:

DEAR SIR,—

I am authorized by the Colonization Society of this town, to send for your paper. You will direct the paper to the Secretary of the Ledyard Colonization Society, Aurora, Cayuga County, N. Y. This Society has been organized but a few days, and I inform you of its existence as one evidence of the interest which is manifested in the success of the cause, and the ultimate removal of the great evil—slavery.

At the request of a large and respectable number of the citizens of this place, the Rev. Joseph A. Copp of Tennessee, consented to address them upon the Colonization question, and it was the happy influence exerted by his remarks, that has led to the formation of this Society. With a warm desire for the success of this great and benevolent cause, in behalf of the Ledyard Colonization Society,

I am, yours sincerely,

JOHN MORGAN, *Secretary.*

MORGANTOWN, July 10th, 1835.

DEAR SIR,—On the 4th of this month, we made an effort to re-animate the little Society formed in this place in November, 1832. We shall be able by the first of next month, to forward something upwards of fifty dollars. Rev. James McDougal, a Presbyterian Clergyman in this place, took up a collection for us, and though the amount was small, his willingness to aid us (for he is also a member of our Society) deserves the reward of having the Repository sent to him.

Five dollars paid at any one time constitutes a life member in our Society, and we have eight, to wit: John Rogers, Mrs. Isabella Rogers, Mrs. Mary Ann Wilson, Mrs. Harriet Lowry, Dr. Charles McLane, Mr. William Lazier, Mrs. Rebecca Dening, and myself,—to all of whom you had better occasionally, if not regularly, send the Repository.

It is desired by many of the Society, that some information shall be given about the origin of the American Colonization Society, a description of Liberia, the amount required to deport a subject, &c., and I have consented to furnish what information I can, the latter part of this month. I will thank you to forward me the last Report, and any other documents you may think will be of service to me.

Very respectfully,

G. R. C. ALLEN, *Cor. Secy.*

Messrs. D. M'Conaughy, S. Murdock, B. S. Stewart, J. L. Gow, and Alexander Reed, a Committee appointed by the Washington County, Pa. Colonization Society, to address their fellow-citizens on the subject of African Colonization, performed that duty on the last national anniversary, at a special meeting of the Society then held.—The Hon. THOMAS M. T. McKENNAN, President of the Society, called the meeting to order, and it was opened by prayer from the Rev. DAVID ELLIOTT, one of the Vice Presidents.

The President succinctly stated the object of the meeting, and took

occasion to relate some very interesting facts connected with the progress and operation of the Colonization plan, after which the Declaration of Independence was read by ISAAC LEET, the Secretary.

The address, or Report of the Committee, is a brief but comprehensive paper, presenting the most material facts in connexion with Liberia and the colonizing system, and noticing particularly the testimony given by the Rev. Mr. SEYS, during his late visit to the U. States.—The closing remarks of the Committee are as follows:

Let us no longer be met with the objection so often urged, "your scheme is visionary—it can accomplish nothing." The objection has been triumphantly refuted by what has already been accomplished. By our works we wish to be tried.—Whilst we point to the thousands of happy colonists to whom we give a home, and a name; we would ask, how many slaves have been made freemen, by the enemies of our Society? They *talk*, we *act*. Whilst they declaim against our scheme as visionary, we demonstrate by facts that it is perfectly practicable. Whilst they expend their time and their funds in lecturing on the sin and evils of slavery, in the free States, to men as well informed on the subject as their self-constituted instructors, and to men who view slavery with as much abhorrence as they do, we spend our time and our funds in providing a home for the coloured man, where he will stand on an equal footing with those around him. We address ourselves to the slaveholder, and point out the mode by which he can get rid of the evil.* We wish and receive his aid in the holy cause. Long experience has taught us that men are not to be driven to the performance of their duty. And from what we know of our Southern brethren, they are the last people on earth to be operated on in this way. The visionary projects, exaggerated statements, and the abusive epithets, put forth by some of the abolitionists are well calculated to rouse their indignation, and compel them in self-defence to draw more tightly the bonds of the slaves.

We will close this address by remarking that we have much cause for congratulation for what has been done, and, although our operations have been seriously retarded by what we honestly believe unmerited opposition, we entertain full confidence, that this very opposition will produce a more thorough investigation, and must in the end prove beneficial to our cause. Let the public mind be well informed, the public feeling turned into the right channel, and the unhappy, degraded sons of Africa within our borders *shall all be redeemed*. We invite contributions from our fellow-citizens, either in their churches on Sabbaths before or after the 4th of July, or to be made, whenever convenient, to Daniel Moore, Esq. Treasurer of the Washington County Colonization Society.

On motion of Mr. Elliott, the Report of the Committee was accepted and approved.

The Rev. Dr. McConaughy, being then called on by the President, addressed the meeting at considerable length and with great force and ability.† He was succeeded by Wm. K. McDonald, Esq., who offered the following Resolutions, and supported them in an able and zealous speech.

Resolved, That we think it expedient that Societies, auxiliary to the Washington County Society, be established without delay in every township in the county.

Resolved, That whilst we agree with the members of the Anti-Slavery Society, that slavery ought to be abolished, we *differ* widely from them as to the plan; and whilst we would ascribe to the Anti-Slavery Society, purity of *motive*, we cannot but consider the tendency of that Society as directly hostile to the *very end* it is their professed object to promote. Mr. McDonald having closed his speech, the foregoing Resolutions were unanimously adopted.

Professor Lee, then addressed the meeting with a few pertinent remarks, and concluded by moving an adjournment till 7 o'clock in the evening, which was carried.

The Society again convened at 7 o'clock agreeably to adjournment; the meeting

* As evidence of this fact we would notice the effort now making in Virginia to raise funds for the purpose of establishing a Colony under the auspices of the Parent Society.

† We hope to find room for the Address in our next.—*Ed Rep.*

was opened with prayer, by the Rev. Mr. Haynes. Rev. Mr. Elliott then read several extracts from the *African Repository*, and followed them up, with some pithy and forcible remarks.

On motion of Rev. Mr. Alrich,

Resolved, That the recent and increasing facts, that are constantly coming before the minds of the *American Public*, on the subject of slavery and those evils connected with the existence of the black population in this country, justify the conclusion, that what is called the *Abolition Scheme*, is impracticable, and that the *Colonization Scheme* is the only *plan* to remove those evils, and remove slavery from our land. Mr. Alrich very ably and earnestly sustained his Resolution.—After he closed, it was adopted *nem. con.*

On motion of Mr. Lee,

Resolved, That this Society feel their original confidence in the Colonization Scheme increased by daily events, and that it cherishes for the American Colonization Society unabated attachment.

Resolved, That this Society presents to the American Colonization Society, an expression of that gratitude, which it becomes them to entertain, for such noble exertions, so extensively successful, in behalf of the best interests of our own country, and of Africa.

Resolved, That the Young Men's Colonization Society of Philadelphia, is justly entitled to our grateful admiration, for the benevolence and for the vigor, which have distinguished its operations, and that it has our fervent prayers for the continuance of such signal success, as has so far attended its measures, until the infant colony of "Pennsylvania," shall equal the renown of its mother, in the arts of civilization, and in the blessings of Religion and Liberty.

Resolved, That this Society are entirely convinced that the Scheme of colonizing in Africa, the entire colored population of the Southern States, is within the capacity of the people of the United States, and that the most solemn obligations of patriotic duty, and Christian philanthropy, rest upon them to make the scheme a national work.

Resolved, That the proceedings and Resolutions of this meeting be printed in the papers of this town, and a copy be transmitted to the Mother Society at Washington City.

The Colonization Society of Augusta County, Va. held a meeting in Staunton, on the evening of the 6th of July, Robert L. Brooke in the chair, and Wm. Clarke, Esq. acting as Secretary. The meeting was addressed by Col. A. Hall, Agent of the American Colonization Society for Virginia, after which the following resolutions were adopted, which we copy from the *Spectator*:

1st. *Resolved*, That the Augusta County Colonization Society hail, with great pleasure, Col. A. Hall, the accredited Agent of the Parent Society, and that they highly approve of the effort now making by the Virginia Society to raise \$10,000 for African Colonization.

2nd. That in aid of this laudable effort, the Augusta County Colonization Society, relying on the aid of Divine Providence, and the liberality of the friends of this Institution, will endeavor to raise the sum of \$500.

3rd. That a Committee of three be appointed by the chair, to address a circular letter to all the Rev. Clergy of this County, requesting their co-operation, and respectfully proposing Sunday, the 26th instant, as the time for calling the attention of the people to the subject, and for taking a subscription in their respective congregations.

Messrs. Littleton Waddell, Wm. Kinney, Junr. and Robert L. Cooke were appointed a Committee in conformity with the third resolution.

NEW HAMPSHIRE COLONIZATION SOCIETY.—In a former part of the present volume, (p. 227) we noticed the anniversary meeting, on the 4th of June last, of this Society. We have since received the Report of the Managers, presented and accepted on that occasion. It is a judicious document, written in a spirit of Christian benevolence

towards the revilers of Colonizationists which could not fail to produce its appropriate effect on them, but for what the Report styles their "perverted or greatly excited state of feeling."

The following gentlemen were elected officers of the Society for the ensuing year:

Hon. JOSHUA DARLING, *President*. Hon. JOHN H. CHURCH, D. D. Rev. Profr. CHARLES B. HADDUCK, Hon. JOHN BELL, Hon. WILLIAM A. KENT, *Vice-Presidents*. MILLS OLCOTT, Esq. Hanover, Hon. SAMUEL MORRILL, Concord, Gen. JOSEPH LOW, Concord, Rev. ASA P. TENNEY, Concord, Rev. JOHN R. ADAMS, Londonderry, JOHN ROGERS, Esq., Plymouth, STEPHEN AMBROSE, Esq., Concord, Rev. JONATHAN CLEMENT, Chester, and the Rev. MOSES B. CHASE, Hopkinton, *Managers*. The Rev. MOSES KIMBALL, Hopkinton, *Secretary*. Mr. ASAPH EVANS, Concord, *Treasurer*.

LETTER FROM THE REV. E. W. SEHON.

COLUMBUS, OHIO, July 9, 1835.

Rev. and Dear Sir:—Enclosed, you will receive a draft on the Bank of Baltimore, for \$72 25—which you will please hand over to the Treasurer.

The above was collected for the American Colonization Society, in Circleville, Ohio, on the 4th inst., after addresses by John L. Green, Esq. and myself. The whole amount was \$72 62 1-2,—I paid 37 1-2 cents for the draft.

I was specially invited to attend the anniversary of the Circleville Colonization Society, and cheerfully responded to the call. Although I am no longer a traveling Agent for the great enterprise in which we have embarked, still my wishes and desires are as ardent now, yea more so, than ever, for the accomplishment of the glorious objects we have in view. In many parts of this State, the Abolitionists have attempted to rally and introduce among our citizens their disorganizing doctrines. In no place have they seemed to gain more followers than in Circleville. Several of the most worthy citizens of the place, who were formerly warm friends of the Colonization Society, have gone over to the camp of our enemies. But I hope the estrangement is only temporary, and that the aid of our former valuable associates, will again ere long be ours.

A large and attentive audience who listened with the deepest interest to the addresses, spoke volumes in favor of our Institution: while the liberal collection I herewith forward you, will say to you and through you, to the friends of Colonization elsewhere, that the Colony of Liberia is duly regarded by the worthy citizens of Circleville.

The Abolitionists held their meeting on the same day, at 11 o'clock, in the Court House,—ours being at 2, P. M. I attended. The great object of the speaker was to prove that slavery was an evil, and by circumstances gathered from *numerous* and *various* sources, to exhibit its cruelties.

We were cited to instances of negroes being most unmercifully whipped—their backs well washed with salt water—and then ordered by the *humane* master to go to mistress and she would tell them what to do. How nonsensical all this—how childish, yea, how ineffectual. When the speaker is not even within gun shot of the enemy, why work themselves into such sympathy, frenzy, and passion, so far from the scene of action.

Who denies that slavery is an evil, one of the first magnitude—a growing evil?—Why, even that *cruel* master, so called by the *humane* Abolitionist, admits it, and eagerly asks for the remedy—a remedy that shall be safe, practicable and just; not one that shall be fraught with more horrors than the disease itself. Do not these mourning, croaking prophets of the age, know that slavery as it now exists in our Union, is not sustained by the exercise of such cruelty as they declare? Do they not know that the South is not the great lazarus-house which they represent it? Do they not know that amid the Savannahs and swamps of the South, that hundreds and thousands of these unfortunate beings are in regular church membership with

the Methodist and other Christian churches? That there the missionaries of the cross are preaching Christ and him crucified? If they do, they strangely forget to mention them; but entertain their hearers with stale reports of cruelty of fifty years standing. Like preying vultures in quest of putrefaction and death, in their journey they pass without notice all the fair and interesting face of nature. Will such be the arguments by which Abolitionists hope to reach the South? Let me kindly say to them, beware—beware; every step you take is but increasing the evil you profess to wish abolished, and riveting more firmly the chains of the unfortunate slave.

Hoping that God may rule all for the best,

I am yours as ever,

E. W. SEHON.

Rev. R. R. GURLEY.

COLONIZATION EFFORTS.

The article bearing this title, in the last number of the Repository, contained a notice of the meetings held in Boston on the 30th of June and 2nd of July. Since its publication, we have received the following official account of those meetings:

BOSTON, JUNE 30, 1835.

A meeting was held at the Masonic Temple, this evening, in behalf of the American Colonization Society.

Hon. Alexander Everett was chosen chairman, and opened the meeting with some introductory remarks on the past history and present prospects of the Colonization Society.

Rev. R. R. Gurley next addressed the meeting at length and in an eloquent manner, in behalf of the Society.

Remarks were also made by Rev. Mr. May, T. R. Marvin, Esq., and others.

The following Resolutions were subsequently offered by Rev. Mr. Tracy, and on account of the lateness of the hour, (it being past 10 o'clock) their consideration was postponed to an adjourned meeting of the friends of African Colonization, on Thursday evening, July 2nd. viz:

Resolved, That in the judgment of this meeting, the American Colonization Society, adhering to what is declared in its Constitution, to be its exclusive object, viz: "To colonize with their own consent, the free people of colour of the United States, in Africa, or elsewhere," is conducive to the interests of humanity, the preservation of our national union, and to the great cause of liberty, civilization and Christianity, and therefore worthy of the support of the whole American People.

Resolved, That Christian colonies of free men of colour, upon the African coast, educated, peaceful, enterprising, and self-governed, must, by their influence and example, tend powerfully to improve the condition and elevate the character of coloured men of the African race throughout the world.

Resolved, That in the opinion of this meeting, the efforts of the American Colonization Society, have been attended with remarkable success, and that the infant Colony of Liberia has done much to suppress the slave trade on the coast of Africa, and to introduce civilization and Christianity among the West African tribes.

Resolved, That the friends of this Society, particularly in New England, are urged at the present time by the most weighty considerations, to defend its principles and contribute to its funds.

Resolved, That it be earnestly recommended to the Clergy and congregations of all denominations in this city, and throughout New England, to take up collections for the cause of African Colonization annually, on or about the 4th of July.

Resolved, That a subscription be now opened, and that a Committee be appointed to solicit further aid from our citizens.

JULY 2, 1835.

A large meeting of the friends of African Colonization was held at the Temple in Tremont street, agreeably to adjournment. Hon. A. H. Everett in the chair.

The Resolutions offered at the last meeting, were taken up, and supported by remarks from Rev. Mr. Tracy, J. B. Curtis, Esq., and Rev. Mr. Gannett, and adopted by the meeting.

During the discussion, questions were proposed by Mr. W. L. Garrison, and a few remarks made by Rev. Mr. May. Capt. Parsons, who has recently returned from Liberia, also made some statements relative to the flourishing condition and favourable prospects of the Colony.

The following gentlemen were appointed a Committee to carry the last vote into effect, viz:

Messrs. Samuel Dorr, B. B. Thacher, G. J. Homer, T. B. Curtis, and T. R. Marvin.

A subscription was commenced and the meeting dissolved.

Of the meeting held at New Haven, Conn. on the 8th of July, mentioned in our last, the following more extended account is taken from the New York Observer of July 18, and the New Haven Religious Intelligencer of July 25:

The meeting was one of which the public were not very fully apprised, but there were present about two hundred citizens male and female. The Rev. President Day was called to the chair, and Henry White, Esq. appointed Secretary.—Prayer was made by the Rev. L. A. Sawyer.

The Rev. R. R. Gurley addressed the meeting. He said (in substance) that he was rejoiced to have the opportunity to bring up this cause again to the attention of the public, with the countenance of so many whom he saw around him, whom he had been accustomed to venerate for years long gone by. He should not enter upon a complicated consideration of the subject, before those who understood so well its real nature and relations; but should merely present the scheme again in its true character, its simplicity, its practicability, its applicability to the object of elevating the people of color in our land.

The Rev. gentleman interested his audience for a considerable time with his remarks upon the nature and practical tendencies of the scheme, and the happy results already accomplished in Africa, by the implanting there of those seeds of intelligence and virtue, which must spring up and continue to increase while the stars shall endure. He presented the scheme also in its relation to the agitating subject of slavery.

Referring to the painful intelligence of the death of Judge Marshall, (which had that afternoon just reached us) he uttered a beautiful eulogium on that illustrious man, and related a conversation which he had had with the venerable Chief Justice, a few weeks ago. That great and wise patriot, the associate, the friend, the worthy biographer of Washington, has been for years the friend of the Colonization Society, not only aiding it with his name and personal influence, but contributing liberally to its support. In the conversation related by Mr. Gurley, that able and venerated man gave his most decided opinion that an immediate equality of civil and social rights between the two races of whites and blacks must terminate either in amalgamation or war. The Rev. gentleman further stated, that the South do now look upon the measures of the Anti-Slavery Society as war. He hoped to see slavery abolished by the milder measures of the Colonization Society;—which, however, need not interfere with any other measures suited to the same object.

The following resolution was moved by Professor Goodrich, of Yale College:

Resolved, That in the view of this meeting, the establishment of Christian Colonies of free men of color with their own consent, on the African coast, is a work of great humanity and benevolence towards the colored race; and that the efforts of the American Colonization Society to this end, deserve the liberal support of the people of the United States.

It is impossible to do justice to the vigor of thought and expression, and the deep evident sincerity with which the foregoing resolution was supported by the mover. He had risen, (he remarked) to speak upon this subject, without a previous expectation of so doing; but because he had been asked to express his sentiments, and had never before expressed them in the public manner he now wished to do. After a deliberate consideration of all that had been brought forward in opposition to the scheme of Colonization, as well as of the sentiments which had been

urged in its favor, he was willing most seriously to say, that his confidence in the plan of Colonization remains unshaken; insomuch that the greater part of the good which he desired in behalf of the colored population of this country, he expected to see conferred upon them through its agency. And this, continued Profr. G., I say, standing on the ground of New England sentiments of opposition to slavery, and as an *Abolitionist*, in the only sense in which I have ever heard a man in intimate conversation profess the doctrine of immediate emancipation,—and that is in the sense that slavery ought to cease at the *first moment* when it can be made to cease consistently with the interests of those who are the subjects of emancipation. But if I held to instant emancipation as a duty, then with double earnestness should I give to the Colonization scheme all the support which, as a humble individual, I can.

Nor am I (he continued) to be moved from this ground by the fact that men in another part of this nation may uphold this very cause under the influence of wrong motives. I must learn from a new code of morality that principle, which makes it my duty to forsake a righteous cause, because there may be men associated in its support whose views I cannot but condemn. I speak in the spirit of love towards those who oppose the voluntary migration of the free blacks; but with the most undissembled sorrow, that there should be any who do oppose an enterprise so simple, so benevolent, so Christian, as this which is presented this evening to our minds, and to which I feel constrained to devote my humble efforts for LIFE.

The resolution was seconded by the Rev. Mr. Bacon, who made many forcible remarks respecting the present duty of carrying the Colonization scheme high above opposition; for when the idea of the abolition of the Colonization Society shall be settled forever, *peace* will be made, because opposition will become heartless, and the Anti-Slavery Society can collect its energies and spend them on the nobler part of their enterprise.

Professor Silliman also advocated the resolution with great earnestness. He was grieved at the idea of any decline of interest in the great cause of Colonization.—He had looked deeply into the subject,—he had read what had been written against it, without being able to find the secret of this great opposition which has been raised. I have read, said he, the book of my worthy and esteemed friend, Mr. Jay; but I cannot see a good reason for the opposition, I *cannot* understand it.

The resolution was adopted.

On motion of the Rev. Mr. Bacon, a contribution was taken up, and a committee of three was appointed, to devise means for the continued support of the Colonization cause.

The Committee are Henry White, Alexander C. Twining, and James Donaghe. Rev. President Day pronounced the benediction.

Sunday evening, July 12.—By desire of the Committee a second meeting was held in the central church to hear a further exposition from the Secretary of the Colonization Society respecting its principles.

The meeting was opened with prayer by the Rev. President Day; and after the usual religious exercises, addresses were delivered to a deeply interested audience, by the Rev. Mr. Gurley and Rev. Mr. Bacon. A contribution was taken up, which, with that of the previous meeting, amounted to \$206. It is understood that the Committee are proposing to enter upon measures for a more systematic and liberal support of Colonization, than the cause has ever received in New Haven.—It is to be hoped, for the sake of the colored man, of Africa, and of *peace* in the churches, that the same may ere long be both attempted and effected in every city and town in the United States.

On Tuesday evening, July 17, a debate between Mr. GURLEY and Mr. MAY took place at Julian Hall in Boston. The remarks of the former are thus reported in the Boston Atlas:

MR. GURLEY rose and said:—That this discussion was not of his seeking; and yet he should never decline to defend the principles and policy of the American Colonization Society. He was not insensible to the merits of the gentleman who had felt it his duty to stand up there in hostility to the American Colonization Society. But purity of motive was no certain security against errors of judgment. The subject in debate should be viewed in the light of reason.

He entered upon this debate not because the Colonization Society needed apology or defence,—not simply to reply to objections urged against it,—but that its principles might be understood, and its measures and success be fairly developed.

He felt it unnecessary to claim for this Society what could be expected from no human institution—perfection. If it could be shown that in the wide circle of its friends, and the great variety of its publications, sentiments might be found not accurately just, it was no valid cause for condemning the institution. If it were, every benevolent society of the age must be abandoned.

What was the simple and only specific principle of the Colonization Society?—"to colonize with their own consent the free people of color of the United States in Africa or elsewhere." Can any thing be more unexceptionable than this exclusive object of the Society? What infringement is there here of the rights of the colored people? If we may aid such of them as choose to remain, may we not assist such of them as choose to remove?

The society was founded on no prejudice against the colored people, but on humanity and benevolence towards them. It regarded them as a distinct people from the whites, and destined to remain distinct;—as unfortunate and embarrassed in circumstances,—and exposed to great and oppressive evils, without any fair prospect, while in the midst of us, of speedy and adequate relief. It desired to assist them in securing entire deliverance from their thralldom. It was not merely the *sin* of the whites which stood in the way of their elevation here. We would place them where nothing should oppose their progress, where their minds would be free—where all motives which stir the soul to noble conduct would excite them,—and the most glorious hopes animate them,—where they, self-governed, might build up their own fortunes, and shed light upon the prospects of their posterity and their race.

But we are told of expatriation—the forcible expulsion of the people of color from our shores. Nothing of the kind ever entered into the views of the society. It had adhered and designed to adhere to the spirit and letter of its constitution. If the idea of coercing the free people to emigrate had entered the minds of some individuals, was the society to be held responsible for their speculations? or should it be admitted as one of the possible contingencies of the future, that the plan so benevolent in itself of the society, would be perverted, was this a reason why it should not be sustained,—especially could this be alleged in argument against it by men who set all consequences at defiance on the gravest and most perplexed questions of duty?

Mr. Gurley pointed to Liberia as a standing and permanent monument of the wisdom and benevolence of the society. That Colony looked forth in lovely beauty and growing prosperity from that coast of darkness, piracy, and blood. It would be to Africa what Plymouth was to New England: It would be an ever burning light, an ever increasing empire of Truth, Freedom and Religion, through all future time. How powerfully it may act by its moral influence upon this country, and how extensively contribute to the liberty and happiness of our colored population, depends upon the *spirit* and *liberality* manifested on the subject of African Colonization by the American people.

Mr. May replied.

Mr. Gurley insisted that there was no impropriety in the language used by the Society in regard to the prospects of the colored people while in this country. Let every thing possible be done for them. He would throw no obstacle in the way of their improvement. He would rejoice in all their prosperity. His opponent had admitted that there was no sin in assisting to remove free men of color with their own consent. Mr. Gurley considered this concession as a giving up of the whole argument against the society. But it was said that to treat the colored people so as to make them willing to go was sinful, and this was admitted if the gentleman meant simply by the assertion to condemn cruelty and oppression—but if it was meant that motives and reasons were not to be presented to their minds, if they were not to be informed of the advantages to be gained by emigration, then he must dissent from the opinion, and say that nothing was more *right* than thus to influence these people to secure their highest interests by removal.

Mr. G. believed that if the African Colonies once became inviting homes for men of color, a tide of emigration would set from this country similar to that flowing in upon us from the shores of Europe. We could not keep the colored people when they should find it to their interest to emigrate. He said the question now soon to be settled in New England, was whether the doctrines of Colonization or Anti-Slavery should prevail. He deemed it a great and solemn question. He urged that the principles of the Colonization Society were peaceful, safe, constitutional, and efficient—while those of Anti-Slavery, as set forth and urged by the

leaders of that party, were likely, should they predominate in the whole north, to throw the nation into confusion, if not shake down the Temple of our Union, Hopes, and Liberties.

The debate, which was on a Resolution introduced by Mr. May, denouncing the Colonization Society as unworthy of patronage, was resumed on Monday evening, July 20. The Boston Recorder furnishes an account of the discussion on the last named evening, which we subjoin; omitting some strictures on the Anti-Slavery ladies for joining in the violent expressions of applause and disapprobation which were elicited:

"On Monday evening, before the debate commenced, the meeting voted, that there should be no expressions of approbation or disapprobation. Mr. May commenced, and concluded his remarks without interruption. He conceded, in fact, the whole question on which the merits of the Colonization Society really depend—that planting colonies of free people of color, in Africa, with their own consent, is a good thing. After this concession, he read from the publications of the Society, which amount to something like a score of octavo volumes, perhaps as many extracts, which, divorced from their connection, need explanation. Mr. Gurley replied—showing that the general tenor of the Society's publications was far different from Mr. May's representation. During his speech, some one, probably, who came in after the vote to the contrary had been passed, began to clap, and was answered by hisses; on which a somewhat animated contest of hissing and clapping ensued. This was repeated, before he sat down. Mr. May replied, going over much the same ground as before; and his friends set themselves at work very industriously, to make as much noise in his favor, as they supposed had been made on the other side. Mr. Gurley replied. He *finished* the consideration of Mr. May's objections, went into an exposition of the advantages of the Colonization Society, and contrasted its claims with those of the Anti-Slavery Society. In doing this, he exhibited a hand bill, having a large cut of a negro in chains, with some inflammatory sentences under it. Here, he was interrupted by hisses, which were answered by clapping. Mr. George Thompson rose and attempted to address the meeting. This increased the confusion. Cries of "sit down—shame—be silent—let Mr. May answer, if he can—no foreign interference," &c. from all parts of the Hall. Mr. Thompson persevered as few men would have done, but at last yielded to the evident determination of the audience, and took his seat.—The Hall then became still, and Mr. Gurley proceeded. This, his second speech, was the most powerful effort we ever heard from him. We have very seldom heard its equal from any one. Mr. May spoke again, principally in defence of the Anti-Slavery Society, and Mr. Gurley replied. The question was then put.—Many hands were raised on both sides. It was evident that some were voting, by mistake, contrary to their intentions, and that the actual number on each side could not easily be ascertained. Rev. Mr. Gannet proposed, that, not as Colonizationists, nor as Abolitionists, but as good citizens, we should dissolve the meeting and go home—which was done.

We do not know that any Anti-Colonizationist was convinced by these discussions; but, except among men who are committed against the Society, we believe the very general opinion is, that their overthrow on the field of argument was as complete as any one could desire. We have no doubt, that such was the opinion of a very large majority of those present. Those who thought Mr. May worsted in the argument, gave him credit for doing as well as his cause permitted, and for behaving like a gentleman.

"It is evident that the cause of the Colonization Society is gaining a hold on the convictions and affections of the people of New England, stronger than it ever had before. We say this, in view of facts, which are coming to our knowledge from various parts. The storm of abuse and misrepresentation with which it has been assailed, is beginning already to contribute to its strength."

Since the above was in type, we received the Connecticut Observer, containing an account of two Colonization meetings at Hartford. The following is extracted from it:

COLONIZATION.—On the evenings of Monday and Tuesday, the 13th and 14th

of July, meetings were held in the Centre church, in this city, in behalf of the American Colonization Society. Hon. Chief Justice Williams presided. Seth Terry, Esq. was chosen Secretary of the meeting. Rev. President Wheaton, of Washington College, offered prayer. The object of the meeting was then stated, by the Secretary, to be to aid in effecting the Resolution of the American Colonization Society, in raising \$100,000 the present year, for promoting the objects of that Institution.

Rev. Mr. Gurley addressed the meeting in a candid and forcible manner, advocating the claims of the Institution to the patronage of the public. The fine spirit which Mr. G. always manifests, in his addresses, and his ingenuous exhibition of the principles of the American Colonization Society, and of the objects which it wishes and expects to accomplish, leave a most happy impression on the minds of an audience. He is evidently sincere—evidently in earnest;—and an antagonist of generous mind, and expanded feelings, might almost wish to embark in the same cause, whatever may be the convictions of his understanding.

The meeting was next addressed by the Rev. Mr. Bacon, of New Haven. We had read many articles in behalf of Colonization, from his pen; but had never before heard him advocate, orally, the claims of the American Colonization Society. His address was acute, argumentative and eloquent. Before he had presented all his views, the time was so far spent, that the meeting was adjourned to the next evening.

On Tuesday evening, after prayer was offered by Rev. Mr. Coles, of the Methodist church, in this city, Mr. B. continued his remarks. We hope, hereafter, to present a sketch of them from his own pen. We were very greatly interested in the clear and graphic view which he gave of the settlements which have been made in Africa, by the American, Pennsylvania, and Maryland Colonization Societies.

One of the points on which he dwelt, at considerable length, and which he established, in our view, with entire success, is, that the objects of the American Colonization Society are not secular. It has been made a reason, by some, for not admitting the Society to be advocated, on the Sabbath, in the desk, that it is a secular enterprise,—and that it is out of place to advocate it, ‘on the Sabbath day.’ To our mind, the remarks of Mr. B. were entirely satisfactory, on this point—and we should as soon, to borrow a thought from the address, exclude the American Board, from our pulpits, because it has printing establishments, and schools, as exclude from the desk the American Colonization Society, for similar reasons. We suppose it is still ‘lawful to do good on the Sabbath day.’ And if it is not doing ‘good,’ to civilize Africa—to prepare the way for the organization of churches, and schools, in that ill-fated country—and for sending, through its length and breadth, the ten thousand other beneficial influences which flow from Christian colonies, we despair of seeing any thing benevolent, and humane, and heavenly, done here on the earth.

In conclusion, Mr. B. compared, in glowing and eloquent strains, the settlement of New England, with the colonizing of Africa. With the warmth of one who can sympathise with the virtues of our forefathers, and appreciate their worth, he eulogized their memory—and paid a well-deserved tribute to the merits of the lamented Ashmun.

A resolution was then adopted, which had been offered, on the previous evening,—‘That this meeting approves of the effort of the Managers of the American Colonization Society, to raise \$100,000 in aid of that Institution, during the current year.’ A collection was then taken up.

COLONIZATION MEETINGS.

We have just received a pamphlet, giving an account of certain anniversary meetings of several religious and benevolent institutions held in March last, in pursuance of notice, at Fayetteville, N. C. On the 20th of that month, the subject of Colonization was called up by the Rev. Dr. McPheeters, who offered the following Resolution:

“Resolved, That the Scheme of African Colonization, under prudent management, commends itself to the patronage of philanthropists, and to the prayers of the whole Christian community. And that, in the opinion of this meeting, the American Colonization Society, in the wise and vigorous prosecution of its legitimate object, is destined to prove a blessing to two continents, by promoting the civil, moral and religious condition of their inhabitants respectively.”

Dr. McPHEETERS spoke at length in support of his Resolution; remarking, in the course of his address, that the history of Colonization disclosed some mistakes, but great success; and that there was reason to expect great results, though not immediately. The Rev. Mr. DOUGLASS made a few remarks on the advantage to Africa of this enterprise.

The Rev. Mr. HUNT went into the subject at large, and was followed by the Rev. Dr. GRAHAM, who dwelt on the difficulties which were involved in a change of our present social system. He had resided for 15 years in one of the largest slaveholding counties of the state. He had long but anxiously considered the subject, and still it was dark. There were nearly 7000 slaves offered in the New Orleans market last winter. From Virginia alone, 6000 were annually sent to the south, and from Virginia and North Carolina there had gone in the same direction in the last 20 years, 300,000 slaves, while not 4000 had gone to Africa. What this portended he could not predict, but he felt deeply we must awake in the states and consider the subject.

The Rev. Mr. RUSSELL spoke of the general current of sentiment and feeling throughout New England. He believed the party of Garrison was small, but the interest which men feel in this matter was deepening every day.

Judge POTTER adverted to the effects which northern abolitionists were producing. They were exasperating the people of the southern states, and the evils of their system in every way; especially by rendering the slave restless and the master severe.

At Philadelphia, a spirit-stirring meeting was held on Thursday evening, the 25th of June, at the Temperance Hall in the Northern Liberties.

BENJAMIN NAGLEE, Esq. presided, and addresses were delivered by the Rev. GEO. W. BETHUNE, Rev. JOHN BRECKINRIDGE, and CHARLES NAYLOR, Esq.—The speeches were of a peculiarly animated character, and were received with great enthusiasm. Though every part of the house was so crowded, that a large number were unable to obtain seats, yet not the slightest impatience was manifested, and the large audience remained nearly unbroken until the close of the meeting, at an unusually late hour.

A Resolution, offered by Mr. Naylor, to organize a Society for the Liberties, auxiliary to the Young Men's Colonization Society of Pennsylvania, was received with great applause, and passed unanimously.

A Committee of fifteen was then appointed to prepare a Constitution, and make the necessary arrangements for carrying the above resolution into effect.

We were delighted with the great interest exhibited by the citizens of the Liberties in this meeting, and have every reason to believe that their new Society will prove a valuable co-worker in the great cause of African melioration.—*Col. Herald.*

[From the Troy Daily Whig.]

COLONIZATION MEETING.—At a meeting of the friends of African Colonization, according to the operations and designs of the American Colonization Society, and

its auxiliaries, of the city of Troy, assembled at St. John's church in said city agreeably to public notice given for that purpose, on Monday evening, June 22, 1835, on motion of Stephen Warren, Esq. Jedediah Tracy, Esq. was called to the chair, and on motion of Dr. Blatchford, Day Otis Kellogg was appointed Secretary.

A letter from Rev. Dr. Milnor of New York, who had the previous morning left this city for his residence, was read by the Secretary apologizing for his unavoidable absence, and regretting his inability to participate in the proceedings of the meeting. It was a cause, he said, which, as a patriot, philanthropist and Christian, had peculiar claims upon his labours, his affections and his prayers.

Rev. Dr. Proudfit, Agent of the Pennsylvania and New York Colonization Societies, then addressed the meeting, exhibiting a gratifying picture of the success and future promise of the several colonies already commenced in Africa, and portraying with much zeal and ability the claims upon American citizens as a nation, to restore her injured sons to a freedom, where their bodies not only shall be free, but where their minds may become "erect"—our duty to our country in securing her welfare and the perpetuity of her blessed institutions, by providing an asylum abroad for her colored population, and our duty to God, by the use of every means in our power, to send the light of civilization and the salvation of the gospel into Pagan and benighted Africa.

The interest of the occasion was well sustained, and the claims of the cause were ably supported by the appropriate and forcible addresses of the Hon. D. Buel, Jr., and Hon. J. D. Willard, of this city, and Rev. Rodney Miller, of Worcester, who followed; after which, the Rev. Dr. Proudfit read to the audience several interesting documents, among others a letter, peculiarly so, from a Theological Student at Princeton, New Jersey, born and bred in the bosom of slavery in Kentucky—who had become so deeply impressed with the wrongs of the colored race, and the triumphant success, he saw in prospect, awaiting the Colonization cause, that with the most noble and generous self-devotion, he offered his services, his life, to "spend and be spent" in the service of his Heavenly Master, under the direction of the Society. This young gentleman's offer was accepted, and he is now on his way to Africa, to learn how he can be most useful there, whence it is expected he will return only to prepare himself to spend his days in that country in the cause he has so much at heart.

In pursuance of a resolution passed unanimously for that purpose, cards were now circulated through the audience, which resulted, with the collections of the Rev. Agent the following day, in the city, in a very liberal contribution in aid of the Society, which he represents.

On motion of the Rev. Dr. Tucker,

Resolved, That the proceedings of this meeting be published; whereupon the meeting adjourned.

JEDEDIAH TRACY, *Chairman*.

D. O. KELLOGG, *Secretary*.

N. B.—The amount of the collection was, we have since learned, six hundred dollars.—[ED. AFR. REP.]

TAUNTON, MASSACHUSETTS.

COLONIZATION MEETING.—The Rev. Mr. Gurley, Secretary of the American Colonization Society, delivered an address on the subject of Slavery and Colonization, in the Rev. Mr. Maltby's meeting-house, on Friday evening.

After the conclusion of the services, a meeting was organized to consider the expediency of forming, in this town, a Society, Auxiliary to the American Colonization Society, Hon. JOHN M. WILLIAMS, was chosen Chairman, and HORATIO PRATT, Esq. Secretary.

The following Resolutions, drawn up by the Chairman, were then read, and subsequently, on motion of Rev. Mr. Bigelow, were adopted unanimously:

Resolved, That the colonization of the people of color on the coast of Africa, with their own consent, is a benevolent, laudable and practicable object.

Resolved, That the establishment of colonies of free, civilized and Christian people of color, along the coast of Africa, may, and by the aid of Divine Providence, will eventually accomplish the entire suppression of the African Slave Trade.

Resolved, That the establishment of such colonies, may, and by the aid of Di-

vine Providence, will be powerfully instrumental in diffusing through all the dark and benighted regions of Africa, the light of Divine truth and the blessings of civilization.

Resolved, That the establishment of such colonies, by the emigration of free people of color from the United States, is an object of interest and importance not only inasmuch as it will open to our merchants new sources of beneficial commerce, but especially also, inasmuch as the emigrants will carry with them, and establish and diffuse in Africa, our language, literature, science, laws, institutions, and our political, civil, moral and religious privileges and principles. Therefore,

Resolved, That the American Colonization Society, in its efforts to accomplish these laudable objects, is worthy of the cordial approbation and co-operation of Christian philanthropists in all parts of our country.

Resolved, That it is expedient to form, in this town and vicinity, a Society auxiliary to the American Colonization Society.

The following Constitution was then presented and adopted, and signed by most of those present:

ART. I. This Society shall be called the Taunton Colonization Society, and shall be Auxiliary to the American Colonization Society.

ART. II. The object to which it shall be exclusively devoted, shall be to aid the Parent Institution at Washington, in the Colonization of the free people of color of the United States on the coast of Africa—and to do this not only by the contribution of money, but by the exertion of its influence to promote the formation of other Societies.

ART. III. An annual subscription of one dollar, shall constitute an individual a member of this Society; and the payment at any one time, of five dollars, a member for life.

ART. IV. The officers of this Society, shall be a President, Vice-President and Managers; Secretary and Treasurer, to be elected annually by the Society.

ART. V. The President, Vice-President, Secretary and Treasurer, shall be *ex-officio* members of the Board of Managers.

ART. VI. The Board of Managers shall meet to transact the business of the Society.

ART. VII. The Treasurer shall keep the accounts of the Society, as well as take charge of its funds, and hold them subject to an order of the Board of Managers.

ART. VIII. The Secretary of the Society, shall conduct the correspondence under the direction of the Board of Managers, both with the Parent Institution and other Societies.

Voted, That the proceedings of this meeting be signed by the Chairman and Secretary, and published in all the papers in this town.

The meeting was then closed by a prayer from Rev. Mr. Maltby, and adjourned to meet at the TOWN HALL, on Friday evening next, at half past 7 o'clock.

J. M. WILLIAMS, *Chairman*.

H. PRATT, *Secretary*.

[From the New York Christian Advocate, July 31.]

LIBERIA.

We have just received information from a writer who resides in this place, giving information that the commission which was sent to King Boatswain was courteously received, and that permission was granted for a missionary to reside in his dominions—that he appropriated lands for buildings, &c. It is also stated that Mr. Williams, the colored missionary, made himself very acceptable by his Christian and gentlemanly conduct, and is therefore likely to be the instrument of great good. Thus a way is opened for the mission to extend into the interior of that continent.

The following letter, directed to the Rev. Mr. Seys, or in his absence, to Dr. D. M. Reese, will more fully explain the state of affairs in this place:

MONROVIA, MAY 16, 1835.

Rev. and very Dear Sir:—I have but time to inform you of my return from Boporo, on the 13th instant. Your letter was presented to King Boatswain, and its contents explained by Mr. Whitehurst.

He was much pleased at the proposed location of a school among them, and very readily assigned land for that purpose, which was very soon cleared, and the limits of the requisite building marked off. The school house is 40 feet front, by 18 depth, and will accommodate as many pupils as can occupy my attention.—During the protracted residence of the commissioners at the Court, I employed my leisure time in teaching a school of fourteen persons, from the ages of seven to fifty years. Their proficiency was truly astonishing, and in the space of six weeks, boys who had never seen a book, nor could speak a word of English, were in words of five syllables. Their attention was most regular, and their deportment correct, exhibiting no restlessness to the requisite confinement and labor of application.—The eldest pupil was a Mandingo, who, when he found it difficult to retain the English sound, would write it in the Arabic character, and by that means was enabled to pronounce very accurately. The explanation of words, through an interpreter, afforded him great pleasure, and his ambition was very much stimulated when he was informed that by a little labor he would soon be enabled to read about the Saviour. The country still continues agitated by war, but we have every reason to believe that it will soon terminate, by the conquest of the Golahs. Indeed humanity shudders at the barbarity incident to their conflicts; and death, and that with the most refined cruelty, is the lot of the captured. We witnessed the beheading of one the evening previous to our leaving, which was borne with the greatest physical fortitude, although accompanied with great torture.

It will be necessary to have light clothing for the school—its fashion I leave to your suggestion—although *loose frocks* might be the best, of various sizes. I shall write more fully ere I leave, which will be as soon as the caravan returns, if nothing shall interfere. Commend me to brother Spaulding, and believe me yours
A. D. WILLIAMS.

DR. REESE'S REPLY TO JUDGE JAY.

Colonization Society of the City of New York.—At a special meeting of the Board of Managers, held at the office of the Society, June 5th, 1835, the following Preamble and Resolutions were offered by Gabriel P. Dissosway, and unanimously adopted:

Whereas, by a late publication of the Hon. Wm. Jay, which has been extensively circulated, the motives, character, and tendency of the American Colonization Society, have been unjustly assailed—its principles and practice misrepresented—and the reputation of its members impeached by unfounded accusations;—and whereas, the members of this Board, by their relation to said Society, are collectively included in this censorious condemnation, in which the worthy but mistaken author has indulged; therefore

Resolved, That the reply to Judge Jay's book by Dr. Reese of this city, entitled "Letters to the Hon. William Jay," is in our opinion a timely and judicious publication, presenting facts and arguments, amply sufficient to convince every enlightened and candid mind of the excellence and utility of the Colonization scheme; and is also an able exposure of the erroneous and mischievous principles of the immediate abolitionists.

Resolved, That the thanks of this Board be presented to Dr. Reese for the promptness and ability with which he has met and refuted the allegations in the book of Judge Jay; and we recommend to all the members and friends of the Colonization enterprise, to unite in promoting our cause by aiding to circulate this reply as extensively as possible.

WM. A. DUER, *President*.

IRA B. UNDERHILL, *Secretary*.

Among the numerous other tributes to the merits of Dr. REESE's work, we notice the following from one of the ablest and purest men of the age:

NEWARK, JUNE 16, 1835.

Dr. David M. Reese:

DEAR SIR,—I thank you for the very acceptable volume of your Letters, in reply to Mr. Jay's book on the Colonization and Anti-Slavery Societies. It is a seasonable and able defence of the Colonization Society—and a vindication of the principles and motives of its friends, that the high character of the worthy author of the "Inquiry" seemed to demand. I hope that your kind labors in this interesting cause may be richly rewarded by the general perusal of your letters. This alone is necessary, as I trust and believe, to correct many misconceptions and errors, into which good men have hastily fallen.

I remain, dear sir, yours truly.

THEO. FRELINGHUYSEN.

A CHECK GIVEN TO ABOLITION IN KENTUCKY.—A large and respectable meeting was held at Danville, on the 25th July, at which the following preamble and resolutions were adopted:

Whereas, *James G. Birney* has lately issued proposals to publish a paper in this place, in favor of the immediate abolition of slavery; which paper, in the opinion of this meeting, is calculated to injure the cause of the black man, by frustrating all reasonable and sustainable projects for gradual emancipation, by robbing them of that temper and frame of mind most likely to aid and advance such a project, and to injure the community by a disturbance of its repose with the jealousy and disaffection to be excited,—and whereas the said *James G. Birney* has been addressed by memorial and remonstrance, earnestly urged and temperately expressed, to forbear the publication of said paper; yet persists in his project;—Therefore,

Resolved, That we view the attempt of *James G. Birney* to publish his paper, sustained as it is by persons unknown to, and at a distance from us, as a direct attack upon, and a wanton disregard of our domestic relations.

Resolved, That we look upon the scheme of Mr. Birney, as wild, visionary, impracticable, impolitic, and contrary to the spirit of our laws, and at war with the spirit of our Constitution.

Resolved, That the impression which we understand has gone abroad, that a majority of the people of this town and vicinity are friendly to Mr. Birney's visionary and absurd project, is in fact, and is hereby proved to be erroneous; and that more than nine-tenths of this town and vicinity coincide with the opinion expressed in the foregoing resolutions.

Resolved, That a Committee be appointed to present Mr. Birney a copy of the preamble and resolutions, and again remonstrate against the establishment of his press.

Expeditions to Liberia.—We omitted, in the last number of the Repository, for want of room, to notice the departure of the ship *Indiana*, Capt. Wood, for Liberia. She sailed from the port of Savannah on the 29th of June, with the Rev. John B. Barton of that city, as missionary to Africa, and sixty-three colored persons as emigrants to the Colony. Of these, 59 were from Savannah, Augusta, and the county of Bryan.

We learn from the Colonization Herald, that the Young Men's Colonization Society of Pennsylvania have determined to fit out an expedition, on or about the 24th of October next, for Bassa Cove.

Persons wishing to accompany this expedition as emigrants, should

make application to the Board as early as possible, accompanying it in all cases with suitable references for the character of the applicants.

TEMPERANCE, morality, and industrious habits, are indispensable requisites.

AFRICAN COLONIZATION.

We have seen several excellent Addresses delivered on the 4th of July last, in favor of the Colonization Society. Amongst others, one by the Rev. Dr. WILBUR FISK, before the Society of Middletown, Connecticut. The Doctor clearly shows, that the Anti-Slavery Societies have not, in any instance, improved the condition of the slaves, nor do they appear desirous that any owner should liberate any portion of his slaves; their benevolence is of a *wholesale character*, nothing short of an abandonment of the whole system will meet their views. On the contrary, the Colonization Society has nothing to do with slaves as such, their object is "to colonize free people of colour, with their own consent." And they point to Liberia, and show these free persons of colour and emancipated slaves, in possession of freedom and independence, and have good hope that they are laying the foundation of an enterprise, the benefits of which will be felt through all coming generations. In conclusion, the Doctor says, "this Society needs our countenance and our money."

"It is increasing the facilities and comforts of the Colony, it is rectifying former mistakes, enlarging and improving its plans, paying off its debts, at the same time it is defending itself against slander and opposition, at home and abroad. The laborers, in this work, like the ancient Jews, have to build the wall with one hand, while they bear their weapons of defence in the other; and shall we, at this time of trial and of exigency, stand aloof, or put our hand to the work feebly and inefficiently? Sir, it must not be—the contributions of this day, and our labors and munificence in this cause hereafter, will show, I trust, that we are faithful and efficient friends of that noble enterprise, which is laying a foundation for the future independence of the degraded, oppressed and exiled sons of *abused and bleeding Africa*."

CONTRIBUTIONS

To the American Colonization Society, from June 20 to August 20, 1835.

Gerrit Smith's First Plan of Subscription.

Jasper Corning, of Philadelphia, his 7th instalment,	-	-	-	100
Essex, N. J. Auxiliary Society, 3rd do,	-	-	-	100
Hon. John Kerr, Natchez—5th, 6th, 7th, 8th and 9th, do,	-	-	-	500
Hon. Judge Porter, New-Orleans, 4th do,	-	-	-	100
J. S. Walton, do 4th do,	-	-	-	100

Collections from Churches.

Athens, Ohio, 1st Pres'n Church, Rev. Dr. R. G. Wilson,	-	-	10
Alexandria, 1st Presbyterian Church, Rev. Mr. Harrison,	-	-	22 75
Amwell, 2nd do, Rev. J. Kirkpatrick,	-	-	8
Bellevue, do, -	-	-	3 55
Berryville, Frederick County, Rev. Wm. M. Jackson,	-	-	34
Blairsville and Salem, Pa. Congregations, Rev. Thomas Davis,	-	-	20

Carried forward, 998 30

	Brought forward,	\$998 30
Blandford, Massachusetts, Rev. D. Clark,	-	14
Bloomingsburg, N. Y. Associate Reformed Church, Rev. H. Connelly,	-	3
Blue Hill, Mass., Cong. Society, by Rev. Jon. Fisher,	-	11
Caroline County, Va., Shiloh Congregation, by Rev. Jas. M'Donald,	-	10
Chilicothe, Associate Refd. Church, by Rev. Jos. Claybaugh,	-	6 35
Circleville, Ohio, by Rev. E. W. Sehon,	-	72 25
do 2nd Presbyterian Church,	-	40
Congruity, Pa., Presbyterian do, by Rev. S. M. Farren,	-	10
Danville, do do, by Rev. Robert Dunlap,	-	40 50
Franklin, Ken., by Rev. Geo. M'Nelly	-	5
Fredericksburg, Episcopal Church, by Rev. E. C. M'Guire,	-	16 50
Frederick County, Chapel Congregation, by Rev. Bishop Meade,	-	120
Georgetown, D. C., Methodist Church, by Rev. C. B. Tippet,	-	12
Hanover, Pa., Rev. James Snodgrass,	-	10
Hillsborough, Ohio, by Rev. J. M'D. Matthews,	-	20
Lanesborough, Mass., by Rev. H. B. Hooker,	-	9
Leesburg, Va., St. James's Church, Rev. Mr. Adie,	-	30 37
Lisbon, Conn., by Rev. Lewis Nelson,	-	2
Logan County, Ky., Pleasant Grove, by Rev. Abram Long,	-	9 10
do Liberty, by Rev. B. Temple,	-	5 50
Marietta, Ohio, Episcopal Church, Rev. John T. Wheat,	-	15
Meadville, Penn., Presbyterian Cong., by Rev. N. West,	-	22
do Christ's Church, by Rev. T. Crumpton,	-	7
Middletown, Md., by Rev. Abraham Reck,	-	8 47
Middleburg, Sunday School,	-	3 18
Monroe, Pa., Associated Refd. Church, Rev. S. P. Magaw	-	17
Morgantown, Va., Presbyterian Church, Rev. James M'Dougall,	-	4 10
do Methodist do, Rev. James Mills,	-	2 54
Northumberland, Pa., Unitarian Church, Rev. James Kay,	-	6 28
Norwich, N. Y., Presbyterian do, Rev. John Sessions,	-	7
Pisgah, Woodford County, Kentucky, Pres'n Church,	-	8 43
Pencader, Delaware, Rev. H. Hamil,	-	4
Pittsburg, 1st Presbyterian Church, Rev. Dr. Herron,	-	18 26
Portsmouth, N. H., by a few friends, Rev. Baron Stow,	-	7 43
Portsmouth, Va., Methodist Church, Rev. Thomas Crowder,	-	22
Port Republic, Va., do Rev. Mr. Coffin,	-	7 57
Putnam, Ohio, Rev. Jam-s Culbertson,	-	27
Rogersville, Tenn., Methodist Church,	-	10
Russellville, Kentucky, do, Rev. W. Warder and J. Collard,	-	9
do Union Church, Rev. Caleb Weedon,	-	5 10
do Presbyterian do, Rev. B. J. Wallace,	-	5 56
Satawket, N. Y., do Rev. Zachariah Greene,	-	4
Skaneateles, do, Episcopal Church, Rev. Joseph T. Clark,	-	9 33
Truro, Mass., Rev. Charles Boyster,	-	5 37
Uniontown, Pa., Presbyterian Church, Rev. Joel Stonerod,	-	10
Warrenton, Va., Episcopal Church, Rev. Geo. Lemon,	-	12 98
do Rev. W. Williamson,	-	5
Washington City, Navy Yard, Methodist Church, Rev. A. A. Askridge,	-	7 50
Washington County, Pa., Cross Roads Cong., Rev. Elisha Macurdy,	-	30
Winchester, Va., Episcopal Church, Rev. J. E. Jackson,	-	15 82
Xenia, Ohio, Rev. James Adams's Congregation,	-	30 10
do Rev. Andrew Poage's do,	-	12 81
do Rev. Samuel Wilson's do,	-	16 38
do Rev. Hugh M'Millan's do,	-	16
do Rev. John Steele's do,	-	11 25
do Rev. Andrew Herron's do	-	7 46
do Jacob M'Farland's family,	-	11
York, Pa., Presbyterian Church,	-	10
<i>Auxiliary Societies.</i>		
Connecticut Auxiliary, by Seth Terry, Tr.,	-	50
Danville, do, collected in 1834,	-	19 50
Farmington, Tenn., do,	-	35 75

Carried forward. 1,982 04

	Brought forward,	\$1,982 04
Gilead Auxiliary Society, Clermont County, Ohio,	Rev. D. Parker,	10
Greene County, Ohio, do,	-	25
Marietta, (Washington County,) do,	-	118 14
Middletown, Conn., C. Woodward, Tr.,	-	36
do do	-	8 50
Monongalia County (Va.) Auxiliary,	-	80 46
New Richmond, Ohio,	-	10
Putnam Auxiliary Society, H. Safford, Secretary,	-	178
Taunton, Mass., Female Poole Association,	-	100
Virginia Auxiliary Society, B. Brand, Tr.,	-	75
do do do	-	80
<i>Donations.</i>		
Andover, B. W. Reynolds,	-	5
Augusta, Georgia, Rev. Stephen Bullfinch,	-	5
Bedford, Pa., B. R. H.,	-	5
Bloomingsburg, Ohio, Mrs. Rebecca Park,	-	4
Boston, Edwards & Stoddard,	-	100
Homes & Homer,	-	100
Edmund Monroe,	-	100
Richard Hitcher,	-	20
Charleston, S. C., Rev. Samuel Gilman,	-	5
Chenango, Pa., William Cairns	-	3
Geneva, H. H. Seely,	-	1
Marion, Alabama, John Moore,	-	23
Meadsville, a Friend,	-	1
Medina County, Ohio, David King,	-	14
Monroe, Pa., Rev. Samuel Magaw,	-	3
Nantucket, Rev. W. J. Bread,	-	20
Natchez, Two Brothers, each \$250,	-	500
Philadelphia, N. Potts,	-	60
Warrenton, Va., a friend,	-	6 02
<i>Life Members.</i>		
Rev. James W. Douglass, Fayetteville, N. C.,	-	30
Francis Slason, Esq., West Rutland, Vermont,	-	30
constituted by the Ladies Circle of Industry.		
<i>Legacies.</i>		
Hagerstown, Hugh Kennedy, late of that town, paid by his Adm'r. B. Price,	-	600
New Orleans, received on account of a Legacy bequeathed by the late Mr. Ireland of that city,	-	310 25
Vermont, the amount of a bequest, with interest, made some years ago by Joseph Burr, of that State, lately recovered by a suit in Chancery,	-	6101 61
<i>African Repository.</i>		
Boston, Bigelow & Livermore,	-	2
Bridgeport, Conn., Wm. Peet,	-	6
Chenango, Wm. Cairns,	-	2
Geneva, N. Y., H. H. Seely,	-	4
Lewisville, S. C., Wm. Moffatt,	-	2
Medina, D. King,	-	6
Nashville, N. C., Amos J. Battle,	-	2
Port Republic, Geo. W. Kemper,	-	2 43
Russelville, Ky. Colonization Society,	-	20
Edward Johnson,	-	1
Rev. Marshall Shedd, Willsborough, New York,	-	5
E. Redington, Amherst, Ohio,	-	5
Samuel Whelpley, Ashtabula, Ohio,	-	10
Rev. James A. Butler, Lowndes county, Alabama,	-	10
Dr. Wm. F. Irwin, Pittsburg, Va.	-	5
R. Fitzgerald, Burlington, Vt.	-	5
Walter Bagby, Carthage, Illinois,	-	5
Moses Black, Adams county, Ohio,	-	2

Total,

10,844 45

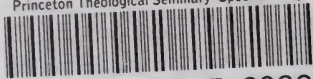


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